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Free Translation.

"You said to us, 'Make a drum.' Now let us live well, keep alive also the reindeer, and after our death grant good living to our children."

534 In accordance with the dual character of the drum, as a musical instrument and as a sacred object in the household, it is not exclusively used for ritual purposes. Every member of the family may beat the drum. It is beaten for amusement, for enchantment, for propitiation of the gods, for summoning spirits, and also during family and ceremonial festivals. In every family, however, there is one particular member who becomes especially skilful in the art of beating the drum, and who officiates at all the ceremonies in the series of festivals. Women usually excel in the art of beating the drum (Plate III).

The Koryak drum (ya'yai) is somewhat oval in shape. The specimen represented in Fig. 19, front and back views of which are shown, is a typical

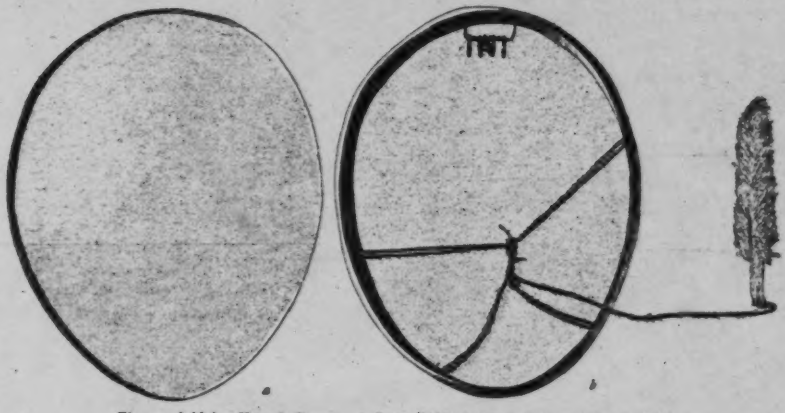

Fig. 19 ($\frac{1}{7}\frac{1}{8}_3$). Koryak Drum. *a*, Outer Side; *b*, Inner Side and Drum-Stick.

[281] Koryak drum in size and form. Its long diameter is 73 cm.; the width of its rim is 5 cm., and the length of the stick 45 cm. The membrane covers the drum only on one side. It is made of reindeer-hide. The Maritime Koryak [237] sometimes make the drum-head of the skin of a dog or of that of a young spotted seal. The drum-stick is made of a thick strip of whalebone, which is wider at the end that strikes the drum than at the other end, and is covered [283] with skin from a wolf's tail. Inside of the drum, at four points in the rim, near its edge, are tied double cords made of nettle-fibre, which meet at the lower part of the drum and form the handle. These cords are not arranged symmetrically, but all towards one side of the drum. At the top edge of the rim are attached iron rattles. There is no doubt that the custom of attaching

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means of which a heavy stone anchor is attached to the lower corner of the net. After the net has been pushed into the water, the pole is pulled back and the shore end of the long top line from which the net is suspended is tied to it. Some fishermen tie this end to a stake driven into the bank of the river. The stone anchor is called čaqa'gin ("ground stone"); and the net, ļoļai'pañin, which means "into the eyes enters [the fish]." This name points to the casting of the net, because the fish becomes entangled in its meshes.

The ļoļai'pañin nets are set up along the seacoast as well as in rivers, in the latter case in quiet spots.

Measures for making this kind of net, — one of bone of whale, the other of the leg-bone of the wild reindeer, — and a wooden netting-needle, are shown in Fig. 71.

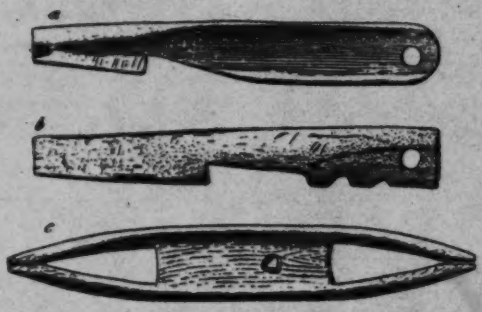

Fig. 71, *a* (1/11), *b* (1/11), Net-Measures; *c*, Netting-Needle. ½ nat. size.

For catching the salveline and grayling, nets of the same type, made of nettle-thread, but with meshes of smaller size, with sinkers made of whale-vertebræ and with wooden floats, are set in the rivers. The Reindeer Koryak, who fish the salveline and grayling in summer in the tributaries of the larger mountain-streams, make their nets of sinew-thread, or buy nets made of nettle-thread from the Maritime Koryak, whose women are experts in nettle-working.

The Palpal Reindeer Koryak, who fish dog-salmon, humpback salmon, salveline, and rarely chawicha, in the Opuka, Po'qač, and Qayilin Rivers every summer, make nets principally of sinew-thread. The club for stunning the fish (Fig. 72) is usually made of heavy stone-pine wood.

Fig. 72 (1/11). Fish-Club. Length, 45 cm.

Fig. 73 represents a fyke for salveline, with hoops. It is netted of nettle-thread. It is placed in shallow and swift places in the river. For this

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226 Koryak and nomadic Tungus fish at the mouth of the Ovekova River every
286 summer. The hand-net is netted of nettle-thread, and is called krivda (кривда) by the Russians, and čolpi'na by the Koryak.

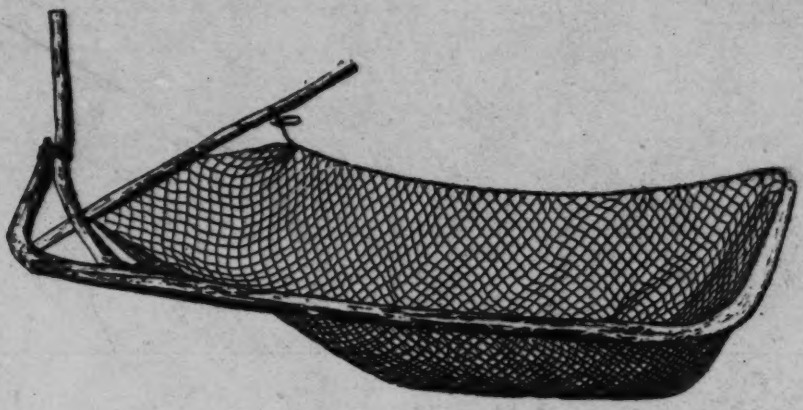

Fig. 74 (1/11). Hand-Net. Length, 180 cm.

The Russianized Koryak at the mouth of the Nayakhan River employ a bag-shaped hand-net, one half of the opening of which is tied at its ends to a pole. The fisherman, standing up to his knees in water, drops the net into the river, while holding the free end of the pole with his hands. The Koryak make a hand-net of reindeer-sinew for the purpose of catching tom-cod in small rivers. When it is in use, one fisherman stands in the water and holds the net, while another drives the fish into it.

● 237]

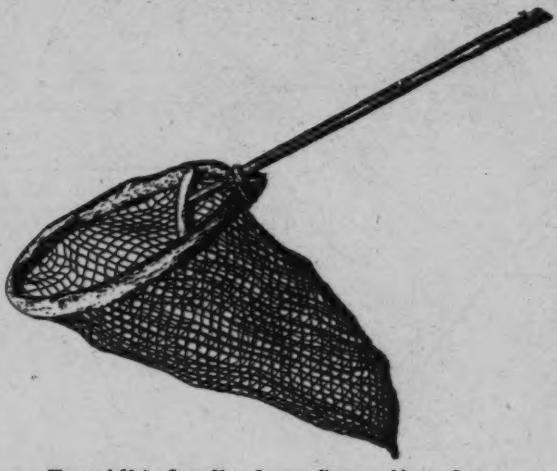

Fig. 75 (1/11). Scoop-Net. Longest diameter of hoop, 48 cm.

Fig. 75 represents a scoop-net for *Salmo socialis* and herring. The fish are simply scooped up with it. *Salmo socialis* comes in such dense

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224 286 masses, that every time the net is dipped into the water and hauled out again, it is full of fish. As stated before, however, the run of *Salmo socialis* does not last more than about seven days. In the years when herring enter the mouths of Koryak rivers, that fish is also quite numerous, but it does not come in such masses as *Salmo socialis*.

227 In Fig. 76, *a* and *b* represent fishing-tackle for catching tom-cod in

Fig. 76. *a* ($\frac{1}{10}$), *b* ($\frac{1}{20}$). Fishing-Tackle; *c*, *d*, Ends of *a* and *b* enlarged. Length of rods, 88 cm.

237 winter through ice-holes in the mouths of rivers and in bays: *a* was obtained in the village Kuel; *b*, in the village Itkana. The fishing-tackle consists of a wooden rod, a wooden or bone handle, a curved tip prettily carved out of reindeer-antler, and a fish-line twisted of thread made of the sinew of the white whale. The fish-line with hook and sinker is passed through a hole made in the upper bone end of the rod (Fig. 76, *c* and *d*). The other end of the line is wound around the projection on the handle, and is paid out as needed; and in this way the angler, without rising from his place or moving the fishing-rod, can pull his line out from the ice-hole, with the fish

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caught.[1] The sinker is now made of lead, and the hook of iron; but in olden times the sinker was of stone, and the hook of bone. Plate XXVIII, Fig. 1, represents a Koryak girl, muffled up in a winter overcoat, sitting with fishing-tackle on a bag spread out by the ice-hole. Near by lie a pile of tom-cod, a club for stunning the fish, and a ladle or shovel for clearing the ice-hole from ice.

In Fig. 77 *a*, is illustrated such a shovel made of deer-antler, and fastened to a stick by means of thongs. The length of the handle enables

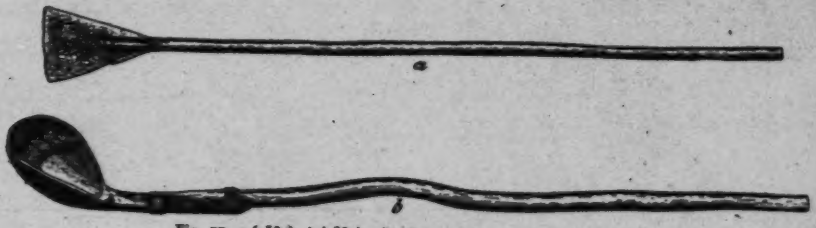

Fig. 77, *a* ($\frac{11}{12}$), *b* ($\frac{11}{12}$). Ice-Scoops. Length 94 cm., 103 cm.

the angler to clear the ice-hole without leaving his position. Fig. 77 *b*, represents a ladle made of the horn of a mountain-sheep, which is sometimes used instead of a shovel. The catch of tom-cod from under ice is particularly abundant in the mouths of rivers in the beginning of winter. Women, girls, and boys engage in angling. Thickly studded with ice-holes, and muffled figures sitting near them, the river presents an odd appearance. At Itkana, in the fall, men too engage in fishing tom-cod, which is then particularly abundant in Itkana Bay.

Fig. 78 shows a tackle used for the salveline and grayling. The line is twisted of sinew-thread. Another hook used for flounder, cod, and sculpin, has a stone sinker and a bone barb.

Fig. 79 shows an iron hook (kɪyɪ'ki) for dog-salmon. Its lower end is tied with a strip of skin to a long pole. When the sharp end of the hook has caught the fish, the hook slips off from the pole after the manner of a harpoon, and remains hanging on a long line, the end of which is shown in the illustration. Such hooks are widely used by the Tungus, from whom I believe the Koryak have borrowed them. On Plate XXVII, Fig. 2, is shown a boy with such a hook, on the seashore. A similar hook of smaller size is used by the Koryak for salveline. In olden times the Koryak employed bone hooks and barbed harpoons to catch fish. In excavating ancient underground houses I found fragments of such implements.

The Maritime Koryak build hardly any weirs (ai'pai), nor do they set

[1] A somewhat similar contrivance is found in the fishing-tackle of the Alaskan Eskimo (cf. Nelson, p. 175).

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who live between the mouth of the Amur and Saghalin, of watching for seals on the ice near the breathing-holes, or of placing nets near these holes. The sea does not freeze over in winter to any extent, and the narrow strip of coast ice is often torn away by the wind. The violent winds of winter and the floating ice make trips in boats in winter dangerous or impossible. For this reason there is no seal-hunting in winter either in the open sea or on the ice. It is only by chance that every now and then a thong or ringed seal is killed that goes astray on the coast ice or crosses over an isthmus between two bays. In Gishiga Bay, where many coves freeze over to a much greater extent than the open coasts of Penshina Bay, seal-hunting in winter at breathing-holes would probably be possible. In excavating old underground houses of the Maritime Koryak south of Gishiga I found, among other fragments of bone implements, a round piece of antler of a fawn. According to my Russianized Koryak companions, it might have served as an ice-scratcher, such as are employed by the Chukchee and Eskimo in seal-hunting in winter.[1] At the present time, with the exception of the Russianized Koryak of the settlement Nayakhan, there are no Koryak villages on the coast of Gishiga Bay; while the Russians and the Russianized Koryak hunt for sea-mammals only incidentally, even in summer.

At present, guns, nets, and harpoons are employed in hunting thong-seal. Though guns, as will be seen later, are nowadays common enough among the Koryak, they are used but little in seal-hunting. In deep water a seal, if it is not very fat, sinks immediately when killed by a bullet; if only wounded, it escapes. In shallow water, when hunted with the gun, it must be killed on the spot, else the wounded seal will succeed in getting away to the sea. Not infrequently even a seal killed outright is carried out to sea by the current of the river or by the tide, and cannot be found after the water has receded.

When detained by a gale in Atykino Bay[2] for five days, we hit spotted seals many a time with our Winchester and Berdan rifles, but only two of them were found at low water. The gun is of service only when the seal is ashore and far away from water.

In summer and autumn, when seals enter the river-mouths and bays, they are hunted with nets. In autumn, seal-nets are set up mainly to catch thong-seals. The net is netted of thongs made of the hide of thong-seals. Fig. 85, *c* shows three meshes of such a net and the method of making the knots. The length of the side of a mesh is 23 cm.; the length of the whole net, 13 metres; its height, 14 meshes. These nets are placed in riverestuaries or on the beach. They are set at low tide by driving into the ground a row of stakes (Fig. 85, *b*), to which the nets are tied. The floats (Fig. 85, *a*,

[1] See Bogoras, The Chukchee, Vol. VII of this series, Fig. 36, *b*, *c*, p. 199.

[2] Atykino Bay lies midway between the mouths of Gishiga and Nayakhan Rivers (See Plate XXIII, Fig. 2).

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are made of wood. Thong-seals become entangled in the nets when returning to the sea at ebb-tide. The hunters go to the nets before low water, and with bone mallets or clubs hit head and nose of the seals that are entangled in the meshes.

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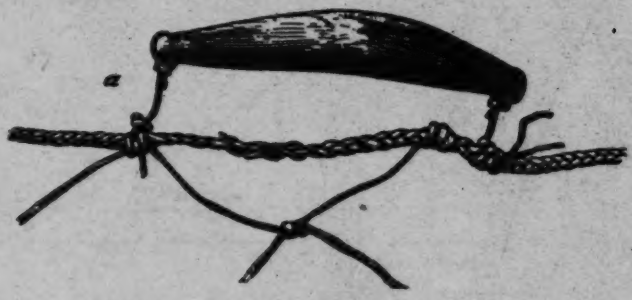

Fig. 86 represents a mallet used for stunning seals. It is made of bone of whale, and the handle is of wood. Its length is 52 cm. This mallet is also used for killing seals that have fallen asleep on the shore.

[197]

Up to the present the harpoon has remained the principal weapon for hunting seals. Before learning the use of iron, the Koryak used to make harpoon-heads (Koryak, yiyŕ) for seals of bone or ivory. Fig. 32, *a–c*, given by Mr. Bogoras,[1] represent types of harpoons similar to those of the Eskimo. Closely related to these is the type of Koryak harpoon shown in Fig. 87, *c*, and in Fig. 92. The principle of both of these specimens is the same as that of the Eskimo harpoon-head with blade parallel to the barbs. The back of the large harpoon-head is slightly keeled, and the barb is strongly curved and provided with a notch. An ornamented specimen of this kind is shown in Fig. 191, *c*. It is a characteristic trait of these specimens that the loop by which the harpoon-

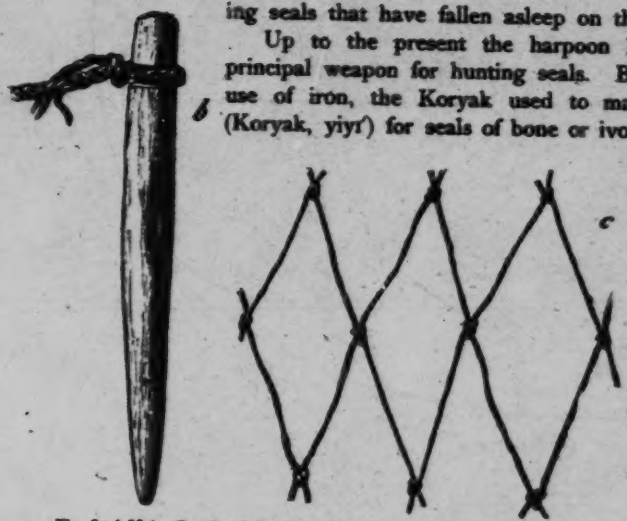

Fig. 85 ($\frac{1}{111}$). Details of Seal-Net. Size of mesh, 47 cm. *a*, Swimmer; *b*, Stake; *c*, Part of net.

[1] Bogoras, The Chukchee, Vol. VII of this series, p. 116.

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411 225 Related to this type are also the round barbed points shown in Fig. 87, *b*, and the one shown by Bogoras,[1] the attachment of which is the same as that of the preceding specimens, while the barbs are arranged symmetrically all around the round point. The model shown in Fig. 88, *a*, is an imitation of a harpoon that has been in use for some time among American whalers, and which is characterized by its movable hinged joint.

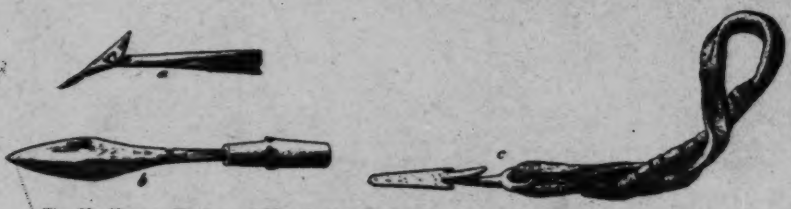

Fig. 88. Harpoon-Heads. *a* ($\frac{1}{7}\frac{1}{1}\frac{1}{3}$), Imitation of whaler's harpoon-head, of sheet-iron (length, 9.5 cm.); *b* ($\frac{1}{7}\frac{1}{1}\frac{1}{8}$), Point of bone, with iron blade (length, 15 cm.); *c* ($\frac{1}{1}\frac{1}{1}\frac{1}{7}$), Harpoon-point of iron (length, 9 cm.).

411 The use of the remaining specimens shown in Figs. 88 and 89 is not quite certain. Fig. 88, *b*, represents a head that has probably been used with an arrow or a lance. The base of the bone part is hollow for a distance of a little over one centimetre, and would fit the end of a wooden shaft. The four barbs on the bone end have their sharp points turned forward, and therefore do not hold the head in the wound, but would only tend to tear the sides of the wound. The two specimens shown in Fig. 89 also seem to be heads of arrows or lances.

Fig. 89. *a* ($\frac{1}{7}\frac{1}{1}\frac{1}{9}$), Double-Pointed Arrow-Head made of Iron (length, 11 cm.); *b* ($\frac{1}{1}\frac{1}{1}\frac{1}{2}$), Lance-Head of Bone and Iron (length, 17 cm.).

At present bone harpoon-heads are not infrequently made use of, but most heads are of iron or consist of two pieces, — an iron blade inserted into a bone point.

225 237 The harpoon-line, which is about 18 metres long, is made of the hide of a thong-seal. It is coiled up and kept in a small round basket woven of grass or nettle-thread. The free end of the line terminates in a loop. Before hurling the harpoon, the line is taken out of the basket, and the loop is put on the hunter's left hand; or it is tied to the stern of the skin boat, if the harpoon is cast from the boat.

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[1] The Chukchee, Vol VII of this series, Fig. 32, *i*, p. 116.

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224 chatka Mountains. It is hunted in the mountains of northern Kamchatka,
136 the Ma'meč Ridge, the ranges of the Alutorsk region, farther to the north, and in the mountains of the western coast of Penshina Bay and the Taigonos Peninsula. The meat and fat of the mountain-sheep are considered a very toothsome dish. The hunt for the animal takes place principally in autumn, when the sheep take on a thick layer of fat, and their skin is covered with new and strong wool. The fur of the mountain-sheep is considered warmer than that of the reindeer. Occasionally the animal is killed in other seasons also. Among the Maritime Koryak of northern Kamchatka there are special hunters who go out into the mountains in autumn and in the beginning of winter to hunt sheep. Some of the Taigonos Reindeer Koryak hunt it succesfully in winter. During my stay on the Topolovka River, in the latter part of April, 1901, two Koryak of the camp in which I lived killed four mountain-sheep. In Kamenskoye I saw a Maritime Koryak from the village Ma'meč who had killed twenty sheep during the winter of 1900–01. The skin of the sheep, like that of the wild reindeer, is not exported. In olden times the sheep was hunted with the bow, but now
237] it is pursued almost exclusively with the gun. Besides its meat and skin, the sheep yields splendid horns (from half to three-quarters of a metre long, following the curvature), which are used for the manufacture of various articles, like spoons, ladles, and cups, and also for carvings.

Hunting of Fur-Bearing Animals. — I will begin my description with the hunt of the bear, for, like the wild reindeer and the sheep, not only its skin is used, but its meat is eaten as well, especially in autumn, when the bear is fat. The brown bear (*Ursus beringianus* Middendorf; Koryak, koi'ŋin) is abundant in Kamchatka, where the rivers are rich in fish. In the
239] Koryak territory bears are also quite numerous. In 1899, 380 bear-skins were exported to Vladivostok from Gishiga and Alutorsk.[1] In summer, bears are killed when they come down from the mountains to the river-valleys and the seacoast to hunt fish; in autumn, when feeding on berries or when visiting the storehouses of the Koryak to steal the fish stored there for winter use; and in winter they are killed in their lairs. In the spring, when the bear leaves its lair, it is killed only in self-defence. The bear is then lean, and its skin useless; but an encounter with it at this season is not safe for man. In summer and autumn the bear rarely attacks man, usually taking flight on meeting him. It is said that in autumn, when a bear happens to surprise women while picking berries, it merely takes the berries away from
224 them, letting them go unharmed. In summer and autumn the Koryak kill bears mainly with the gun; in olden days they used the bow for this purpose. Not infrequently they attack the bear with the spear. In both cases,

[1] See Chapter XIII, Trade.

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411 At present the bow is used in hunting only when a rifle is not available, which is seldom the case. In certain families old bows and arrows are preserved with great care, and pass on as heirlooms. The bow is still [526] common in children's games. Boys practise shooting, and have contests in which they use as a target a mitten suspended from a stick driven into the 764 snow. Bow and arrows are burned on the funeral pyres of men; but in the majority of cases the funeral bow and arrows are not genuine weapons, but only imitations. The funeral bow consists of a somewhat bent stave, with a grip in the middle. At the ends a thong is attached, which represents the bowstring. The arrows,[1] too, are imitations, with pseudo-feathering at the butt-end.

237 The Maritime Koryak were considered master bowyers. Simple and compound bows were manufactured by them. The stave of the simple bow 411 was made of larch or alder; and its concave side was lined with a broad 322 dorsal sinew of a reindeer, which gave it additional elasticity. The stave of the compound bow was made of two strips glued together, — one of larch and one of birch, — which gave the bow special strength. The concave side of this bow, too, was usually lined with sinew, and the convex back with birch-bark. The grip of a good bow was bent in (Plate XXIX, Fig. 1) so that the general form recalled to a certain extent the ancient Greek bow with its two curves joined by a straight short grip. The two horns of the bow, to which the bowstring was fastened, consisted usually of separate pieces, and were glued to the ends of the bow-tree, to which they were also tied by means of sinew.

[237] Bowstrings were made chiefly of thongs of thong-seal hide. One of the bows in our collection has a bowstring of sinew of the white whale. Krasheninnikoff says that the Kamchadal used to make bowstrings of whale-sinew.

411 The bow was held vertically, with the belly towards the archer; it was spanned with the index-finger of the right hand, the three other fingers being bent in; and the nock of the arrow was held from above with the thumb. The left hand held the grip of the bow, index-finger and thumb lightly supporting the arrow-shaft, while the other fingers clasped the bow. Great strength and skill were required for spanning the bow, and constant practice was necessary. The bow of strong men was so stiff that a weak man could not span it.

411 I have mentioned before that long and thin arrows were intended for long range shooting. These arrows were always feathered to steady their flight. On 322 the other hand, the feathering suggests the idea of an analogy between the flight of the arrow and that of birds. The arrow-shafts were planed and smoothed with great care. To remove all crookedness a bone instrument of

[1] Compare Part I, Fig. 49, *a*, *b*, p. 107.

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skin pails. The Maritime Koryak carry a supply of fresh water when hunting in their skin boats. In order to avoid the necessity of melting snow and ice, in winter, water is generally taken from ice-holes. All the settlements of the Maritime Koryak are situated on the banks or at the mouths of rivers. The Reindeer Koryak, too, place their tents in river valleys. Plate XXX, Fig. 1, represents an evening scene by an ice-hole in the village Big Itkana, where girls and boys come with buckets to fetch water for the night. The water is poured into the bucket with a wooden scoop. Water-buckets are made of strong thong-seal skin or of aspen or poplar wood. Fig. 104 shows a skin bucket. Among the Eskimo are found buckets of the same type, made of seal-skin and sewed together with sinew-thread.[1] They are carried in a different manner however. The Eskimo bucket has a handle made of a strip of leather, like a regular bucket-handle, while the Koryak bucket has two loops sewed on near the mouth. To these loops are tied the ends of a broad seal-skin carrying-strap, which is passed over the forehead, the bucket resting on the back, — a method of carrying burdens employed by many Indian tribes.

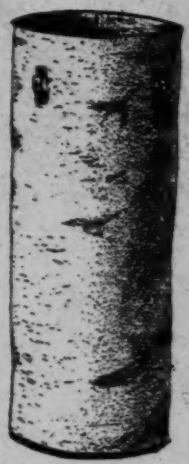

Fig. 104 ($\frac{1}{11}$). Skin Bucket.

The thick wooden bucket is also cylindrical. The material is supplied by a part of a straight and solid trunk of an aspen or poplar tree, which is hollowed out by means of an adze, and finished with a simple knife. The wooden bottom is inserted from above. Wooden buckets are carried by women in the same way as seal-skin buckets (see Plate XXXV, Fig. 2).

The wooden bucket is used for many purposes: when hunting sea-mammals, it serves as a receptacle for the harpoon-heads; in the house, seal-oil is kept in it; berries are also kept in both wooden and skin buckets; soup for feeding dogs is carried out of the house in wooden buckets.

The material for spoons and ladles is furnished by the antlers of the reindeer and the horns of the mountain-sheep. Some are made of wood. Broth is sipped from deep ladles; thick porridge or gruel is eaten with spoons: therefore spoons are shallow (Fig. 105, *a*). Bone teaspoons (Fig. 105, *b*) are made in imitation of imported metal spoons. Wealthy Reindeer Koryak purchase metal table-spoons; some of them even have silver spoons.

Wooden plates, dishes, elongated platters and trays, and wooden and bone dippers, are of the same type as those of the Chukchee,[2] and I shall not

[1] See, for example, Kroeber, The Eskimo of Smith Sound, Fig. 31, p. 288; and Boas, Baffin-Land Eskimo, Fig. 142, p. 99.

[2] See Bogoras, The Chukchee, Vol. VII of this series, p. 189.

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281 or larch boards, about half a metre long and 15–20 cm. in width, planed
294 off with an adze. On the reverse side, figures representing human beings and animals, and other ornaments, are carved out with a knife.[1] The small pieces of white and black fur for making up patterns on clothing and rugs are cut on small ornamented boards with a wide notch in the middle, on which are wound the embroidered fur strips for trimming coats.[2]

415 Fig. 152 represents an ornamented double wooden trinket-box with a connecting hollow bar around which embroidered fur strips are wound. The two small boxes serve for holding needle-cases, thimbles, slittingtool, patterns, and other trifles. The wooden lids are fastened to the outer sides of the boxes with leather strips instead of hinges. They are closed by a sinew-thread which passes from one lid to the other through the hollow bridge connecting the two boxes.

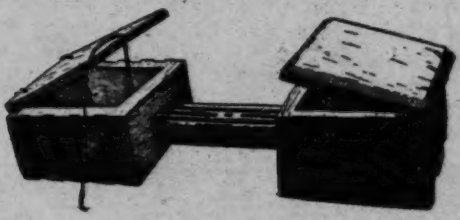

Fig. 152 ($\frac{1}{11.7}$). Carved Trinket-Box. Length 30.3 cm.

237 Thread is still made of reindeer-sinew. For sewing-purposes the thin
283 threads of the dorsal sinews are used, while the thick sinews taken from the legs serve to make ropes for netting and for basket-weaving. The sinew is pounded with a stone hammer on a stone table, and combed like flax with a bone comb; then threads or ropes of the desired thickness are twisted out of the thin fibre thus obtained.

294 Plate XXXVII shows women of the Maritime Koryak sitting sewing and cutting by the dim light of an oil lamp. On the right side a boy is sitting on the log which separates the sleeping-space from the middle of the house; a girl with her sewing, and a woman with a child, are sitting behind the log, on skins, under the raised cover of the sleeping-tent. On the left are seated a girl, and a woman with a cutting-board. Above are hanging clothes, foot-wear, and a fur rug. The sewing of reindeer-skin rugs will be described later on.[3]

386 Dyes. — The Koryak use a variety of dyes for dyeing skins, animal hair or fur for ornaments, and thread for weaving bags and baskets. For black or dark dyes they employ sea-mud, a decoction of swamp-moss and pounded coal mixed with fish-glue, or a decoction of berries of *Empetrum nigrum* with burned grass of *Elymus mollis*. With the first two is dyed the bark of the willow-herb (*Epilobium angustifolium*), of which bags are woven. Previous to being twisted into thread, this bark is soaked in sea-mud gathered on the coast after high tide, or in a hot decoction of swamp-moss.

[1] See Fig. 194. [2] See Fig. 196, *a*, *b*. [3] See Chapter XI.

11: Kennan--188-189 T-3 (1865) 1870 Koryak
116, 233, 237 Reindeer

"I could not but admit the inestimable value of the reindeer to his wandering owners. Besides carrying them from place to place, he furnishes them with clothes, food, and covering for their tents; his antlers are made into rude implements of all sorts; his sinews are dried and pounded into thread, his bones are soaked in seal oil and burned for fuel, his entrails are cleaned, filled with tallow, and eaten; his blood, mixed with the contents of his stomach, is made into 'manyalla;' his marrow and tongue are considered the greatest of delicacies; the stiff, bristly skin of his legs is used to cover snow-shoes; and finally his whole body, sacrificed to the Korak gods, brings down upon his owners all the spiritual and temporal blessings which they need. ... It is a singular fact, however, that the Siberian natives--the only people, so far as I know, who have ever domesticated the reindeer, except the Laps--do not use in any way the animal's milk. Why so important and desirable an article of food should be neglected, when every other part of the deer's body is turned to some useful account, I cannot imagine. It is certain, however, that no one of [189] the four great wandering tribes of Northeastern Siberia, Koraks, Chookchees, Tungoos, and Samóotkees, uses in any way the reindeer's milk."

In summer, during the fish-runs, all reindeer-breeding Alyutortsy migrated to the mouths of rivers, where they lived with their sedentary kinsmen and worked with them, preparing stocks of fish for the winter. The reindeer herds remained at this time in the care of herdsmen—the boys of the family. This second type of Koryak reindeer-breeding originated much later than the first.

The hunting of sea animals (various species of seal and white whale) was the principal occupation of the northern sedentary Koryaks, who lived on the coast of Penzhina Bay: Kamentsy, Parentsy, Itkantsy. It also played an important role among the rest of the sedentary Koryaks: the Kereks, Apukintsy, Palantsy, Karagintsy, and sedentary Alyutortsy.

Sea hunting was done during two seasons: spring and fall. The spring season began in mid-March and ended in the latter part of June.

The hunters, armed with rifles and spears, drove out in parties of 78 men, or more, by dogsleds on the sea ice, 5 to 10 kilometers from shore. The seals, which climbed out on the ice, were shot with rifles. The kill was loaded on the sled, and the hunters returned to their village either the same or the following day, after a night on the ice. In a party of 78 men, 2 usually had guns, while the rest brought in the catch, loaded it on the sled and transported it; some were simply onlookers. In May, when open water appeared among the ice floes, sea hunting was done in baydars (skin boats).

The fall season began in mid-September and ended in the latter half of November. The fall hunting was also done in baydars and barkasy [flat-bottomed plank boats]. The animals were caught with nets of sealskin strips.

Long ago, the Koryaks hunted whales. According to legends and literary sources of the 18th century, the hunt was conducted with a huge net, woven of thick strips of leather. Large stones were used as sinkers. The net was attached to coastal cliffs and crags. Dozens of baydars, each with more than 10 hunters, armed with harpoons, sailed out into the sea. The hunters drove the whale into the net, in which it became entangled. The heavy sinkers made it impossible for the whale to swim out into the sea with the net. The hunters showered him with spears. Wounded and exhausted, the whale died, and the hunters joined forces to pull him ashore. The Alyutortsy also used joined boats instead of baydars in hunting whales.

The skins of sea animals were used for straps and boot-soles. The meat and blubber were eaten and stocked. The blubber also provided light. To the Kamentsy, Parentsy and Itkantsy, the products of sea hunting—blubber, skins, and sometimes meat as well—served as the principal media of barter with the reindeer-breeders, from whom they obtained deerskins and meat.

Fishing had long been the main occupation of the eastern sedentary Koryaks of the Bering Sea coast: the Karagintsy, the sedentary Alyutortsy and the Apukintsy. Fishing was also important to the western sedentary Koryaks—the Palantsy, and the northern ones—the Kereks—and somewhat less for the settled Koryaks on the Penzhina—Kamentsy, Parentsy and Itkantsy. Fishing was done throughout the summer and early fall season—from mid-June to the middle of September.

The most widespread method of fishing was by means of barriers. The river was fenced off from either bank with two barriers of stakes and twigs. At the place where they met, the fishermen attached under the water a chiruch (a sack-net) or a "muzzle," made of strips of wood, laths or twigs. Such barriers were set in shallow places, where the fishermen could work during shoal runs without boats or kungasy [sailboats]. The "muzzles" were emptied several times a day. During the heavy runs of fish (Siberian salmon and other migrating salmon species), the Koryaks moved to the mouths of rivers. Here groups of households combined into cooperatives and fished

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

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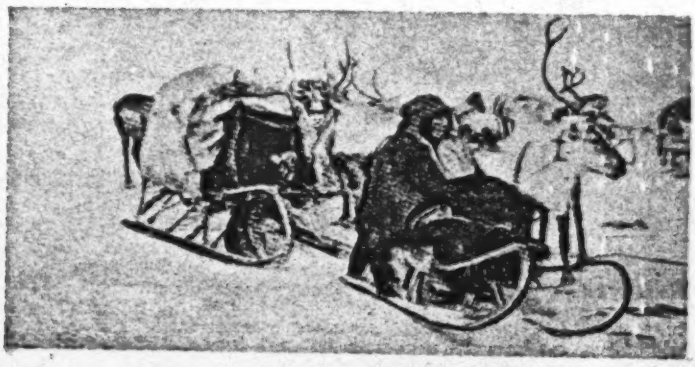

Light traveling sled and sled for transporting children.

501 boards were laid on top of the crossbars, and then the result resembled a raft.

291 ## Clothing

237 The Koryak dress is most similar to that of the Chukchi. All Koryaks used the skins of young reindeer for both summer and winter clothing. Other skins (dogs, foxes, wolves and wolverines) were used only to trim the upper clothing, and to make hats and mittens.

The basic clothing of men consisted of an almost knee-length fur shirt without a lengthwise opening and with wide sleeves; this was worn with fur trousers and footwear. The shirt was made with a cowl and a small breastpiece, or without a cowl, but with a wide collar, edged with a seam. A cord was pulled through the seam, drawing the shirt together at the neck. The collar was usually trimmed with dog fur; black fur was considered the most beautiful.

Travel garb was cut in the same fashion, but longer. It consisted of two separate fur shirts, of which one was worn with the fur inside, and the other, with the fur outside. It was usually made with a cowl and a small breastpiece.

[184] [179] The clothing was usually worn directly on the body; the coastal Koryaks were the only ones to wear it frequently over fabric shirts, acquired from the local Russians.

Trousers were sewn of reindeer skins. Footwear was made of suede.

Women's winter dress was a wide fur overall with sleeves. The trousers were tucked into the boots below the knee. Very often they were made of vertical strips of white and dark fur. Above the overall, the women usually wore a fur shirt. It was of the same cut as the men's shirts, but decorated with tassels and embroidery.

[531] A characteristic feature of Koryak winter dress (men's and women's), which distinguished it from the Chukchi dress, was the patterned strip at the hem—the opuvan. This was usually made of reindeer fur, but of a different color from the rest of the garment; sometimes it was decorated with mosaic designs.